533 The playing of the zither is almost always accompanied by singing which is done in a rather low voice, mostly in a minor key which is the characteristic key of the Negroes. Neither the voices nor the manner of performing are good. Either the song in short stanzas deals with some local incident, a current event, a person, a personal experience, etc., or it is one of the old traditional Barundi songs whose lyrics are [188] spoken in the Old Kirundi dialect (see p. 148). Apparently they are nothing but a series of unconnected nouns, adjectives, wishes, orders, etc., the meaning of which is not quite clear any more either to the singer or to the listeners (No. 19, p. 97).

534 The ox horn (ikihuha) is the real war or alarm horn. Its narrow end is provided with a hole, and this is the form generally in use in East Africa. Such signal horns are also widely used by the caravans.

The clarinet-like flute (ikihuschama), which is used only as a musical instrument, is much rarer. It is a wooden tube, a third of a meter long, with a funnel-shaped opening. Its lower end has three holes so that various notes can be blown (Nos. 3 and 4 of Plate 47).

On the other hand, a short fife (umwironge) is much more common. Like our fifes, it has a hole near one end which one blows into and two or three holes at the other end which may be stopped alternately. Flutes and fifes are seldom played singly but usually in an orchestra together with drums of which I shall speak later (p. 70).

Reed pipes are more children's toys than real instruments. Their two ends are plugged, and they have a hole in the middle. They are usually carved by boys. Rattle boards (urukajamba) belong in the same category. They are used particularly for accompanying the dances of the girls. These rattle boards are made of pieces of reed arranged in two separate layers which are kept apart by means of a piece of reed placed obliquely so that there is an empty space between the layers. Dry kernels of corn are placed inside. They produce a sharp rattling sound against the reed walls when the box-shaped rattle board is shaken. Rattle sticks are also often used. They consist of sticks

791 or howling. A special spirit language is also used. Usually
[198] they fall into a religious ecstasy after consuming copious quantities of beer, and the spirit himself [124] will begin to speak through them and utter prophesies and oracles. They are
[672] not responsible for anything they do while they are in this spiritualistic-mediumistic state, even if they commit the worst violations of law and good manners (No. 39, p. 100). Those who are possessed make liberal use of this immunity, and one may very well consider this one of the chief motives for the whole institution of the imandwa cult.

In Unjoro the medicine men are also called abandwa. They "practice magic by killing animals or using certain herbs" (No. 9, p. 377).

Through the writings of A. Vix and B. Struck (Nos. 34 and 36) and Rehse (No. 31, pp. 107, 132), we have more precise knowledge from Kisiba of these persons who are called wabandwa and each of whom is possessed by a specific god. There, too, they differ depending on the nature of their god or demon, but all of them display their power "in hysterical fits caused by auto-suggestion." One of them may be an expert at making rain, another at curing the plague, a third may be proficient in agricultural matters, a fourth in the curing of cattle, etc. When the spirit seizes them, these divinely blessed persons put on a leopard skin, which the chief furnishes them, and a fur cap. Then they hang amulets from their necks and dance, holding long sticks and gourd rattles (Plate 54). However, they are not organized in a society.

794 In contrast, the ababandwa in Ruanda form a religious
515 cooperative or fraternity, and there are suggestions of this in Urundi too. The people in question are not the divinely possessed priests (kiranga) nor the magicians and medicine men (abafumu) to whom we referred above, but pious men who dedicate their lives to the god out of concern for their earthly well-being and for the future salvation of their souls. They are all organized in a fraternity, a cult community, bound by solemn ceremonies, and they offer their sacrifices jointly.

Van der Burgt does not differentiate between the ababandwa, the wachwesi, the iviranga, the ivisjego, etc.

794 575 (No. 19, pp. 220, 292, 463, 516), so it is impossible to obtain a clear picture of the nature of the Kubandwa cult of the Barundi from his writings. However, his accounts corespond essentially to the descriptions of the Imandwa secret society of Ruanda which have been given to us by Father Arnoux and the missionary Johanssen (No. 44 and No. 39, pp. 96-101). Thus, we can obtain many insights concerning Urundi from their writings. Quite correctly van der Burgt refers to similar cults of the "Watschwesi" (Batschwesi) fraternities in Ussuwi, Ussumbwa, Usindja, and Unjamwesi. In their nocturnal orgies have been preserved the last traces of religious cults and cult societies which still function openly as national institutions in Urundi, Uha, and Ruanda. The old relationship is also still recognizable in the hymns which are sung at such celebrations of the Watschwesi in Unjamwesi, Usindja, and in eastern Urundi. It is noteworthy that their lyrics are in the Old Kirundi language (No. 19, pp. 220, 463).

794 575 498 Father van Thiel, too, reports that in eastern Ussuwi at the ceremony of the Kubandwa, the admission to the society of the ababandwa, a ritual language called luchwesi is used. Father van Thiel lists a few dozen words (No. 24, p. 57), for example: bulege, bow; milasa, arrow; migasi, meat; muto, fire; masugunu, milk; muyara, head; manono, teeth; agawesa, eyes. It will have to be investigated whether this luchwesi is identical with Old Kirundi (cf. pp. 149, 332). Czekanowski gives a few specimens of the secret language of the babandwa in Ruanda (No. 48, pp. 316-317).

794 575 171 The following is known about the ababandwa in Ruanda. According to legend, the historical high priest Riangombe, before dying, expressed the desire [125] to be worshipped by the Batussi as well as by the Bahutu and the Batwa, without differentiation by caste. For this reason they all, without differentiation, dedicate themselves to him in the Kubandwa ceremony. It appears that this tradition merely means that the fraternity was extended to include the Batussi, for according to tradition

796 and arms. Everyone is armed with long-stemmed rattle gourds
794 or iron bells. There is complete silence.
575 Then, with slow steps, Kiranga himself emerges from
[534] the hut. His face is painted with clay so as to be hardly recognizable; his eyes are closed. With both fists he clasps a long lance, the sacred spear. He is accompanied by four assistants (ivisjego); one of them is the master of the house, the host of celebration. Kiranga solemnly takes his seat on the footstool while the ivisjego squat at his side. At this moment a procession of ababandwa begins to walk toward him. From the plaited receptacle mentioned above they take tufts of grass, then kneel down and place them in front of Kiranga while calling to him: "Kiranga umwami wi Barundi!" (Kiranga, you are the king of the Barundi). After returning to their places, they begin shaking their rattle gourds in a certain rhythm, strictly observing the beat and at the same time stamping the ground in the same rhythm. A leader of the choir then begins to sing the old Kubandwa hymn:

[539] [128] Hai yeye wohima ye!
Abadandwa n'ivisjego!
Hiye yee, he he, eee hiye,
Ruheye ye, Riangombe ye, etc.

Its refrain "Hai yeye wohima ye" is chanted by everybody (which is quite similar to what has been reported by van der Burgt, No. 19, p. 292).

The hymns, the invocations of Kiranga, the maledictions,
796 and all other utterances which are part of the ceremony are not
794 spoken here in the colloquial Kirundi but "in a mangled gibberish
575 which only Kiranga and his subjects can understand." The word
198 insoga (beer) becomes inganda; amata (milk) is changed to anufuro (foam); amukobwa (girl) to amaschenge; kubita (to beat) to kubomagura (to throw mortar at); etc. This special Kirundi terminology is also used by the religious secret societies of the neighboring peoples and appears to consist mainly of elements of Old Kirundi which otherwise has been almost forgotten. (Cf. p. 148).

796 As soon as the men have finished their frenetic singing and
794 dancing, individual participants in the celebration step before
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802 right hand is stretched out to indicate one, etc., up to nine-
201 teen. To indicate twenty, thirty, forty, the fists are beaten together two, three, or four times while counting: two tens (amatschjumi awili), three tens (amatschjumi atatu), etc. There are no specific numbers above ten (No. 19, pp. 114-115).

802 If in practical life the Murundi has to calculate with objects, for example, when buying a certain number of sweet potatoes or manioc or beads, he divides the objects in groups of five, then piles two such groups of five together, and then adds the two, three, or four tens, etc. [147] A Murundi will hardly ever count above 100; he will always try to visualize the amounts by dividing them into separate groups, for example, when counting cattle or the warriors or subjects of a mutwale.

The Murundi does not have a number for describing the concept of "much" or "very much," as, for instance, the figure 40 among the Turkic peoples or 600 among the Romans; he expresses "much, many" with the Bantu word inschi (Swahili, ingi).

3. Language

197 All Barundi speak the same Bantu idiom, Kirundi. This is true of the original Batwa inhabitants as well as of the Bahutu who settled in the area later, and also of the most recent Hamitic conquerors, the Batussi. Kirundi belongs to the agglutinative languages; its structure is the same as that of all Bantu languages. Its distribution covers the entire interlacustrine region. It is spoken in Urundi and, with dialectal variations, in Ruanda, Uha (Ujungu, Uschingu, Heru, Uruguru) and in Ujiji. The idioms spoken in Usindja, Ussuwi, and Karagwe, i.e., Kisindja, Kimueri, and Kinjambo, are very similar to Kirundi, and the languages spoken in Uganda and Unjoro are closely related to it (No. 19, p. 329). Many Kirundi words, mainly for governmental and administrative institutions and religious customs, can also be found in the Kinjamwesi dialects, such as Kissumbwa, Kirwana, Kisukuma, and Kitakama. The religious
• 198 secret societies (Waswesi, Batschwesi) of these peoples make

198 use of a special Kirundi terminology (No. 18, p. 1; cf. also above, p. 124).

The characteristic features of Kirundi are as follows:
193 1. absence of gender; 2. absence of declension, but nouns are grouped into classes and have special prefixes for singular and plural; 3. the parts of a sentence are governed by the nouns by means of certain prefixes or characteristic syllables (No. 18, p. 2).

All nouns can be divided into ten classes. Certain nouns are doubled in order to intensify the meaning or to give an expression a connotation of familiarity. Like all Bantu languages, Kirundi has very few adjectives; it uses instead participial forms of verbs, nouns, generic concepts, etc.

The most difficult aspect of Kirundi is the structure and system of the verb. It is true the verb as such is simple and its construction and use are logical, but the number and variety of forms is so great that it is extremely difficult to find equivalents for a Kirundi verb form in a European language. There are, for example, base forms, auxiliary forms, conjunctive forms, passive, conditional, causative, oppositional, restrictive, and other forms, altogether more than fifty (No. 18, pp. 32-33). On the other hand, the number of conjunctions is very small; most of them are expressed by auxiliary verbs. Since the Murundi will drop even these if they are not absolutely essential for conveying the meaning, sentences are short, and their manner of speech sounds choppy. If a Murundi were to understand an elegant German or even Latin sentence, he would translate it into at least ten sentences of Kirundi.

In addition to the shortness of the sentences, rapidity of
194 speech is also characteristic of the Barundi. The Banjaruanda, on the other hand, speak much more slowly with a somewhat [148] singing intonation. Accent, i.e., stressing a particular syllable or pronouncing it on a certain pitch, is very important for the meaning of a word. This also applies to whole sentences. A European who does not pay express attention to these factors will therefore often misunderstand a Murundi or be misunderstood by him, even if otherwise he speaks and understands Kirundi quite well. As a general rule, the syllable next to the last one in a word is stressed longer [sic] then the others, i.e., as in

194 German. In order to avoid harshness in the sound and pronunciation of words, the Murundi never permits an uninterrupted succession of two consonants or two vowels in the same syllable; he separates the consonants by a vowel and the vowels by a consonant or by the elision of one of the vowels.

191 However, in addition to the Kirundi which is generally spoken in Urundi, there is also a vulgar and sacral Old Kirundi.
192 Its use is limited, and wherever it is spoken only fragments of it are mixed with modern Kirundi. The Barundi have two, three, or more terms for most objects and concepts; some belong to the elegant conversational language, others to the vulgar manner of speech of Old Kirundi which is used by the common people, old women, and also by the Batwa whenever they are among themselves (No. 19, p. 330), and it is found in the religious hymns, festive chants, and ceremonial speeches (see pp. 70 ,
● 198 124 , 128). In Ruanda there is also a secret ritual language called "lubandwa" (No. 48, p. 315), and there is a similar language called "luchwesi" in Ussuwi (No. 24, p. 57).

In Old Kirundi the roots of nouns and verbs and their in-
197 flection are quite different from modern Kirundi. They are also
191 unlike those of any other Bantu language. Presumably Old Kirundi is the original language of the Batwa who have been living in these highlands longer than anyone else. The immigrants who arrived later learned this language from the Batwa and at present use it either separately in addition to their own idiom or intermingled with it. Of course, the Batwa speak modern Bantu Kirundi in addition to their original language (No. 18, pp. 106-107).

Here are a few examples to illustrate the three linguistic
192 elements which co-exist in Urundi:

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Word	Kitwa	Old Kirundi	New Kirundi
sun	irijotwa	irijotwa	isuba
moon	ukurabwa	ukurabwa	ukwesi
leopard	uwuhama	uwuhama	ingwe
sorghum	ururerema	ururerema	isakka
to hunt	kutamagisa	kutamagisa	kuhiga
to forge	kunaga	kunagura	kususa

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The figures honored by the members of this secret society rank as demigods. Their protection is believed to be effective in the various circumstances of public and family life. As a result, their disciples appeal to them for the obtaining of any material benefit, recovery from illness, ownership of cattle, good relations with chiefs or neighbors, triumph over enemies, protection against bewitchers or spell casters, fecundity, etc.

[576] In order to reach these goals, the initiates respectfully come to the man who plays the role of Ryangombe, greet him, kneel at his feet, address his companions, and offer them gifts.

There is a traditional way to honor these spirits of varying rank and position. No rite is overlooked. Ceremonial dress, gestures, words, offerings, everything is foreseen and prescribed by immutable laws.

Each of the "patrons" has a peculiar costume and special insignias which the man who plays his role must perforce take into account. They are offered gifts of various kinds, and chants or "paeans" are sung, recalling to the spectators the brilliant deeds of their protectors.

1. Ryangombe is represented as seated on a native chair, with a cutlass suspended from his neck. One sets down at his side a [273] vessel full of lustral water and a large jar of pombe, beer made of sorghum or banana juice.

The ladies who wish to honor him hold in their hands a household spatula (umwuko). His adepts imitate the call of the hyena to [198] praise him (2). /364/

2. Is this a vestige of the ancient tribal totems? We cannot be sure.

2. Binego, son of Ryangombe, is called the "Liberator" because he saved his father from ruin and dishonor.

The man who plays his role holds a spear and stick and has a pipe (urwika in the language of the initiates) and a small gourd full of banana beer.

[55] 195 So as not to risk meeting a lion /intare/, they use the following expression when speaking of that animal: "the glutton" (lwabgiga).

The Blacks are never at a want for words. Their language is rich and lends itself to subtleties and to the development of the new ideas introduced by the Europeans.

198 [575] In order to communicate among themselves, the members of the Ryangombe secret society have created a sort of dialect. Many of its more common terms are known to the uninitiated but arouse mirth when used in ordinary speech.

We shall list here some of the words in this Rumandwa dialect:

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Rumandwa	Literal Sense	Runyarwanda	Meaning
Ameza	"Good things"	Amata	Milk
Ubgihingà	"A difficult thing to cultivate"	Uburo	Eleusine
Ibihimbaza	"Things that satisfy /hunger/"	Ibishimbo	Beans
Amaranda (1)	"Creeping things"	Amateke	Taraud /the dictionary meaning "screw-cutter" does not seem to apply here./

1. Or amabya y' abak ungu.

Umubonanya		Umutsima	Sorghum bread
Inganda		Inzoga	Beer
Akayoba nzara	"That which staves off hunger"	Itabi	Tobacco
Imirundi y' inkuba	"The legs of lightning" (that is to say, that which is shaped like a bolt of lightning).	Ibijumba	Sweet Potatoes /456/

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Urwiko	"The silent one"	Inkono y' itabi	Pipe
Uruhunga		Inzoga y' urwagwa	Banana beer
Isakara	"That which has a roof"	Inzu	Hut
Gakungu	"That which has no horns"	Imbga	Dog
Inguruka		Ihene	Goat
Ihangi		Inka	Cow
Gukoroga		Gukama	To milk
Gutanyara		Gutabara	To go to war
Gutakura		Gukinga	To cultivate
Gaminga		Gahinga	Hilltop
iKinyamusenyi		Ikinyamunyu	Bunch of bananas
Umusenyi	"Sand"	Umunyu	Salt
Serukanaga (1)	"The man who binds"	Umutware	Chief

1. Gukanaga, the verb from which the substantive se-rukanaga is derived ("the man who binds"), is synonymous to the word kuboha, "to bind."

Ibifunga mwoyo (2)	"That which wears pants"	Abazungu	Europeans

2. The etymological sense of the native expression is stronger than that of the French translation and shows how poorly the Whites were regarded at first.

Umumputu		Umugabo	Man

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Umumkari		Umugore	Woman
Umwere wa giti		Umwana	Child

The cabalistic language of the initiates is not exactly refined. It would hardly be decent to list all the terms in their vocabulary.

Various Impositions on Subjects and Clans

644 Aside from the majordomos, stewards, and couriers (intumwa), one also finds at court the innumerable caterers to His Majesty.

It may be said as a general statement that everyone works for the king: architects, professional builders, weapon makers, blacksmiths, mat manufacturers, basket weavers, potters, tanners, tailors of colobus pelt garments, furnishers of scented wood (3), veterinarians,

[824]
[234]

3. The scented wood umugehsi, when converted into shavings called imibavu, is used to perfume butter.

At the time of the last volcanic eruption in 1912, the king had large quantities of this wood burnt to purify the air, which was tainted by sulphurous vapors.

bleeders of /457/ cows, butchers, and other artisans of all types.

224 644 Even the official "rat catchers" come regularly to carry out their duties, like the members of other corporations. Instead of being designated by the ordinary name of "trap setters" or "rat catchers," they are known by the euphemistic term of "sons-in-law" (abakwe), who come to marry (ngo baje kulongora). This is done so as not to arouse the suspicion of the rats when those important persons come to court.

237 272 438 The honey which the king and dignitaries use frequently in the form of hydromel, their favorite beverage (inkangaza), comes chiefly from the mountainous regions rich in flowers and trees.

643 767 Then the king appoints one or two chiefs to go and settle their difficulties.

In the old days these undertakers could not visit with their fellow men, nor could they eat or drink with them. Even today, when [415] invited to feast with their neighbors, they must bring with them their own drinking tube. It is maintained that they do not eat with their children. If it came to pass that the latter, in turn, should bury a new king, they would have to leave their parents and never see them again.

A special vocabulary is used to speak of the monarch and [198] 644 certain of his acts. It would be most disrespectful to say that the king sleeps, drinks, eats, etc., like anyone else. We have already seen how his ailments and his death are mentioned (yaberamye, yanyoye, yatabaye, etc.).

767 644 643 It is for the same reason that the royal undertakers bear a name that recalls their function only in a very indirect way. Just as they are strictly forbidden to go to the capital, custom forbids the king to go through areas inhabited by members of this corporation or to camp there. He must avoid the sacred groves where the spirits of his ancestors rest, as though the idea of death could shorten the life of the sovereign. It is mandatory to his followers to avert that image and thought from his eyes and from his ears, which are those of a demigod well above common mortals.

He must be enabled to enjoy this life and all its pleasures in peace.

5. Mourning Rites Observed at the Death of a Prince

643 765 The king is mourned for four months, that is to say, until the official accession of his successor to the throne. During /522/ that period of time, cohabitation between spouses is theoretically forbidden. Bulls are also separated from the herds at the time of this terrible misfortune, which causes the Banyarwanda to state that "the sky has fallen" (ijuru ryaguye). Men and even children shave their heads [302] as a sign of mourning.

794 575 184 In general, the similarities are greater than the differences. We should like to mention only the rubbing with kaolin, the squirting of beer, the lighting of a fire at the ceremonies, the practice of making the candidate lie on the ground, the dances at the mulinzi tree, the tests, the threatening of the candidate, the female representative of Ryangombe, the connection between Ryangombe and millet beer which is used only in the northern steppes, and finally the secret cult language of the initiated.

Another very important fact is that the representative of Mugasha, the spirit of the waters and banana groves, unlike the female representative of Ryangombe, drinks banana beer from a gourd.

794 575 198 Secret Language. The babandwa use a special language in their rites, which is not known by the rest of the population and which belongs with the rest of the babandwa secrets, ibanga lyi bandwa. Father Van Thiele referred to this language in Ussuwi as luchwezi; I was told in Kissaka and Nduga (Marangara) that it is called lubandwa. I shall now make a list of the luchwezi words collected by Father Van Thiele and place them parallel to the lubandwa words collected by Father C. Lecoindre. I did not succeed in finding other data about the secret language. [317]

[601] In Kissaka the babandwa never mention the name of the father-in-law, and he is referred to as ikitari lwa hurawaa.

794 575 782 Sacrifice. The manes are the only spirits to whom everyone may sacrifice. The most important sacrifices are made to Ryangombe and his disciples and these, as we have already said, may be performed only by the initiated (babandwa).

Father Van Thiele has the following to say about these ceremonies.

The mubandwa who is requested to make the sacrifice goes to the house of the donor the evening before to make the necessary preparations.

The next morning before sunrise the entire family and their dependents accompany the mubandwa with his helpers to the place of sacrifice, which is located at a crossroads. The father takes his bow and arrow. At the place the bound sacrificial animal is held by the sorcerer's attendants. The mubandwa kills the animal. The previously prepared secret objects are dipped in the

[Text continues on page 253 - Analyst]

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Translation	Kinyaruanda	Lubandwa (Marangara)	Luchwezi (Ussuwi)	Lubandwa (Kissaka)
Amulet	ngisha	–	mihasira	–
Arms	amaboko	–	mikolantambara	–
Bracelet (copper)	imiringa	imihone	–	–
Eyes	amaso	–	agaweza	–
Axe	–	–	nsenya	–
Banana	ekitoke	–	bihuni	–
Bananenenhain	indoke	–	bihungatete	–
Sweet potato	–	–	ebizibizi	–
To build	kubaka	–	kizizimba	–
Farmer	umuhutu	umunutu	–	–
Tree	ikiti	–	kisale	–
Legs	–	–	malibasa	–
Beer	nzoga	ruhunga	mayanza	–
To drink beer (nzoga)	–	–	–	kutshwaga hwagura
Bow	umuheto	umuneto	bulega	–
Archery	kurasa	kurasha	–	–
Firewood	ntushari	–	nsali	–
Dagger	umusenyi	umusenyi	–	–
Peas	maharage	–	ebihurugu	–
To eat	kulia	kutanyira	–	–
European	–	–	Bazubu	–
Meat	nyama	–	migasi	–
Fire	umuriro	umwoto	muto	–
Woman	umugore	umukari	mukankazi	–
To give birth	kubiara	kubuta	–	–
To go	kugenda	kuzenga	–	–
Face	amasso	amashongo	–	–
God	Imana	Imende	–	–
Grass	ubwatsi	–	bunyamurwa	–
Hair	imitsatsi	–	ichoke	–
Chief	umutware	chirima	–	–
House	inzu	inzakaru	enzakaru	–

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Translation	Kinyaruanda	Lubandwa (Marangara)	Luchwezi (Ussuwi)	Lubandwa (Kissaka)
Dog	imga	kakungu	–	kakungu
Kahindiro (king)	Kahindiro	Kamindiro	–	–
Calabash	kisabo	–	ensweina	–
Child	umwana	umuhere	–	ibikende
Client	umugaragu	umugarama	–	–
Cooking pot	nyungu	–	ntwerwa	–
Queen mother	–	–	muyarami	–
Head	umutwe	–	muyara	–
Herbs	imboga	iziboze	–	–
Cow	inka	ihangi	–	–
Cowhide	inkanda	inkabara	–	–
Lwabugiri (king)	Lwabugiri	Rwabuguru	–	–
Girl	mukobga	musundi, ntara-komereke	–	–
Man	umugabo	umulabo	umulenzi	–
Mat	ikirago	–	mukabali	–
Mush	umutsima	umubonania	–	–
My child	umwana wanye	–	umwere wane	–
[317] To milk	kukama	kukoroga	–	–
Milk	amata	ameza	masugunu	amafuro
Ears	amatwi	–	mahuliru	–
Arrows	umuambi	–	milasa	–
Rain	–	–	nfonyi	–
Salt	umunyu	umusenyi	–	–
To suckle	–	–	kunuka	–
Sheep	ntama	–	mbwana	inyabuhoro
Stool	–	–	kisunta	–
Spear	ichumo	ishongoro	masongola	–
To die	kupfa	–	kuyiruma	–
Cloth	–	–	migonzi, mikorokozi	–

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Translation	Kinyaruanda	Lubandwa (Marangara)	Luchwezi (Ussuwi)	Lubandwa (Kissaka)
Tobacco	–	–	ihukula	–
Forest	ishamba	–	kichaka	–
Water	amazi	–	matingi	–
Way	inzira	–	muhura	–
Teeth	–	–	manono	–
Goat	ihene	inguruka	uzwika	kianwa
Tongue	urulimi	–	lurigizi	–

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blood of the animal and placed on the chests, the foreheads, and, last of all, the backs of those present. Then the mubandwa spreads out small bundles of green twigs, muyambo, on the animal. When he has given the order to disperse, everyone begins to move. One person after another walks over the sacrificial animal and goes home without looking back; otherwise the sacrifice would lose all its meaning. In this procession the father goes first, then the sons, then the chief wife, followed by the other wives and their daughters. The mubandwa and his attendants remain at the place of sacrifice. [318] If someone passes in the vicinity of the sacrificial remains, he takes care to pick up a leaf, spit on it, and throw it in the direction of the remains, saying: "Do not pursue me (spirit, umuzimu, misfortune, or illness)." This refers to the fact that the evil, the spirit, or whatever has been cast off through the sacrifice might attack a passer-by at the crossroads.

The Batutsi sacrifice cows, sheep, and chickens, whereas the sacrificial animal of the Bahutu is the goat and, more rarely, sheep.

As far as I could ascertain, the meat of sacrificed cows is distributed to all present if the prophecy is favorable. If the entrails prophesy unfavorably, the meat is given to the Batwa. The family of the donor does not eat the meat of sacrificed sheep, but gives it to the mubandwa and his helpers who have performed the sacrifice. The ceremony described by Father Van Thiele thus undoubtedly refers to the sacrifice of a sheep, which he forgot to mention. The meat of sacrificial goats is eaten by the Bahutu who